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Mr. *Jenings's*

SERMON

On March 8. 1710. *Being the Anniversary of Her Majesty's happy Accession to the Throne.*

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The Promiſes of God to Royal DAVID *and his Line, adapted to Queen* ANNE *and the Proteſtant Succeſſion.*

IN A

SERMON

Preach'd at *Great Granſden* in *Huntingdonſhire.*

On *Thurſday, March* the 8*th* 1710.

Being the Anniverſary of Her Majeſty's Happy Acceſſion to the Throne.

By *JOHN JENINGS*, M. A. Vicar of *Great-Granſden* and *Gamlingay*, and late Fellow of *Clare-Hall* in *Cambridge.*

LONDON:

Printed for *John Wyat*, at the Roſe in St. *Paul's* Church-yard. 1711. Price 3 *d.*

The Promises of God to Royal
DAVID and his Line, adapted to Queen ANNE and the Protestant Succession.

IN A

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Preach'd at Great Gransden in Huntingdonshire.

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Being the Anniversary of Her Majesty's Happy Accession to the Throne.

By JOHN JENKINS, M. A. Vicar of Great-Gransden and Gamlingay, and late Fellow of Clare-Hall in Cambridge.

LONDON:
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Psal. 132. ver. 17. 18.

There will I make the Horn of David to bud: I have ordained a Lamp for mine Anointed. His Enemies will I clothe with Shame, but upon himself shall his Crown flourish.

THIS Admirable Psalm, according to the Opinion of the very best Expositors, was compos'd by King *Solomon*. And it was compos'd by that wise and pious King, when he had faithfully accomplish'd the sacred Vows and Promises of his good and great Progenitor, in finding out a Place for the Temple of the Lord, an Habitation for the Mighty God of *Jacob*.

Now King *Solomon* was encourag'd to this extraordinary Work, not only from the most ardent and religious Resolution of holy *David* his Father; but he was animated, all along, to begin and to finish this Magnificent Structure, from a higher Motive by much.

And this Motive we may gather from the eleventh Verse of this Psalm, and so on to the very End; which we find remarkably clos'd in the Words of my Text.

Let

Let us recite, if you pleaſe, the Words themſelves at large, and as we go along, add ſuch uſeful Illuſtrations as may prove not unſeaſonable to the Work now before us.

The Lord hath ſworn in Truth unto David, he will not turn from it, of the Fruit of thy Body will I ſet upon thy Throne.

If thy Children will keep my Covenant, and my Teſtimony, that I ſhall teach them; their Children alſo ſhall ſit upon thy Throne for evermore.

For the Lord hath choſen Zion; he hath deſired it for his Habitation.

This is my Reſt for ever, here will I dwell, for I have deſired it.

I will abundantly bleſs her Proviſion; I will ſatisfy her Poor with Bread.

I will alſo clothe her Prieſts with Salvation; and her Saints ſhall ſhout aloud for Joy.

There will I make the Horn of David to bud; I have ordained a Lamp for mine Anointed.

His Enemies will I clothe with Shame; but upon himſelf ſhall his Crown flouriſh.

Now if we do take theſe Words to Pieces, and examine them Part by Part, we ſhall find they do contain ſuch wonderful Aſſurances of God's peculiar Favour to his holy Servant *David*, and to all his good Subjects, as may very well deſerve our moſt ſerious Meditations.

I. For, *Firſt of all*, If we do reſpect this renowned King himſelf, and all his Royal Race; you

you ſee God's faithful Oath unto him is, That, provided they were conſtant and ſincere in his Service, one of his Royal Line ſhould never be wanting to ſit upon his Throne to all ſucceeding Ages.

And then again,

II. *In the ſecond Place*, For a more certain Confirmation of God's gracious Intentions to the Regal Dignity of *David*, and to all his Regal Stem; he is pleas'd to declare, that he has choſen *Jeruſalem*, the Place of *David*'s Reſidence, for the ſtanding Place alſo of his Divine Reſidence; and that he will no more remove from this acceptable Place, but fix his Glory there for ever.

III. Moreover, *Thirdly*, For the good Subjects of King *David*, whether ſecular or ſacred, God Almighty does here promiſe to diſpenſe abundant Bleſſings to them.

And that *Sion*, which was now moſt happily become the City of God, as well as of *David*, ſhould never be in Want: But that God, who is the Author of every good Gift, wou'd make ſuch liberal Proviſion for all its Inhabitants, by fruitful Years, that the pooreſt Perſon among them ſhou'd be ſatisfy'd with Food.

And then for the holy Order, the Prieſts of that Place, They ſhou'd never labour under an inſufficient Maintenance, but ſhou'd be ſo fed and cloth'd, as to be able to do their Duty with Comfort

Comfort and Chearfulness, and so offer up continually the Sacrifice of Praise, and most Triumphantly to celebrate God's Kindness to themselves, and to all his Saints.

IV. *Lastly*, and to compleat all, and which does more nearly concern the Words I have chosen for my present Discourse;

God Almighty does here promise that he will make the Horn of *David* to bud in *Sion*; that is to say, that he will make the Regal Power and Majesty of *David*, to put forth itself afresh, in his Royal Heirs and Successors, and again, *I have ordained a Lamp for mine Anointed.*

No sooner shall one Branch of his Royal Race be Extinguish'd but another shall Shine, and in such Splendor too, as shall give a Bright and lasting Lustre, to the Name and the Honour of my Anointed Servant.

As for his Enemies, *I will clothe them with Shame.* Whosoever they be, that by traitorous Conspiracies and Seditious Machinations go about to destroy the Succession I have appointed in *David*'s Royal Line; all their vile Plots shall be miserably defeated, while, with Shame and confusion of Face they shall behold the Regal Dignity to continue in *David*'s House, like a clear burning Taper, till Time shall be no more.

And thus I have Expounded, by a short and plain Paraphrase, the meaning of these Words, in their Primitive Respect, and as they did re-

late

late to the Design of King *Solomon*, which was truly Honourable, in fixing most Religiously and most Illustriously too, a Sacred Temple unto God, in the Capital of his Kingdom.

But now, since no Scripture, no Canonical Scripture is of such private Interpretation, but that it properly may be adapted to other Times and Seasons, than that particular Season to which at the first it was principally directed;

I shall take occasion from these Words, to display briefly unto you the tender Care and Concern of God Almighty's Providence to all Religious Kingdoms and States, consider'd in the General; and then I shall have a more especial Regard to this our State and Kingdom; which, to all Sober Persons, must certainly seem to have been more than ordinarily, and for a great Number of Years the Favourite of Heaven.

There will I make the horn of David *to bud: I have ordained a Lamp for mine Anointed.*

His Enemies will I clothe with Shame, but upon himself shall his Crown flourish.

There will I make the horn of David *to bud.* Now these Expressions do refer, in their more immediate sense, to the Kingdom of *David*, which was an Absolute Monarchy: And so we cannot reason from them, with any strict Propriety, to the particular Constitution of many other Governments. And an Absolute Monarchy, while directed by God, is most undoubt-

edly the Beſt of all Monarchies; and when not directed by God, I mean in the Way which we call a Theocracy, yet may be directed well and wiſely too, provided thoſe Perſons who have the Reins in their Hands, and do Sit and Guide at the Head of Affairs, be Perſons that do fear God and do hate Covetouſneſs, and ſtudy Righteouſneſs and Peace, Eccleſiaſtical and Civil, in the ſober Execution of the great and weighty Truſt which God commits unto their Charge.

And as this is the Caſe of an Abſolute Monarchy, ſo alſo it is the Caſe of all Government, in the General, whether it be committed to the many, or the few; whether to one Perſon, with Abſolute and Deſpotick Power, or to one Perſon with reſtrained and limited Powers; or to a Claſs and Junto of the Nobility, with the like Powers; or merely to the People and their Repreſentatives in a Council of State, with the like Powers: However, I ſay, Government be differenc'd or diſtinguiſh'd, whether Monarchical, the Dominion of One; or whether Ariſtocratical, the Dominion of a Few; or whether Democratical, the Dominion of Many? It is Dominion, in the General, that is the Ordinance of God.

And as long as particular Sovereignties and States do keep within their Bounds, and truely do Execute the Righteous Ends and Purpoſes of their reſpective Inſtitutions; ſo long, without all doubt, they are the Ordinance of God, and muſt and ought to be obey'd, as Powers Ordained of God,

God, and whoſoever he be that does reſiſt ſuch Powers, does manifeſtly reſiſt the Ordinance of God, and for ſuch his Reſiſtance will receive to himſelf Everlaſting Damnation.

So that Government, in the General, is the eſpecial Care of Providence. And we know our Bleſſed Saviour and his Apoſtles, while they ſojourn'd here on Earth, and gave Divine and Holy Precepts, for the Government of our Lives, were in nothing more expreſs, than in this one needful Thing; to exhort their Followers and Diſciples to be Good and Dutiful Subjects, to the Powers that then were, and to whom they ow'd Allegiance.

And when the *Phariſees* reſorted, as their manner always was, to our ever Bleſſed Lord, with a very captious Queſtion about paying of Tribute; the Holy Jeſus makes immediately a plain and full Reſolution of this Important Caſe, as you have it recorded in the Goſpel for the Day; Who is your Lawful Governour? Who does give you his Protection? Whoſe Image and Superſcription does the Coin and Money bear which you uſe in your Trading? They ſay unto him *Cæſar*'s. Why then the Anſwer was eaſie, *Render therefore to* Cæſar *the Things that are* Cæſar's.

In like manner, St. *Paul* in that remarkable place, the 13th of the *Romans*,

Let every Soul be ſubject to the Higher Powers. For there is no Power but of God, The Powers that be are Ordained of God, &c. And

Verſe the 4th, *For he is the Miniſter of God to thee for Good.*

And again, in his Epiſtle to *Titus.*

Put them in mind to be ſubject to Principalities and Powers, and to obey Magiſtrates; to be ready to every good Work.

Moreover, the ſame St. *Paul*, in One of his Epiſtles to holy *Timothy*, a Biſhop and his Son in the Faith, *I exhort that firſt of all, Prayers, and Supplications, and giving of Thanks, be made for all Men; For Kings, and all that are in Authority, That we, under them, may lead quiet and peaceable Lives in all Godlineſs and Honeſty.*

Hear alſo what St. *Peter* ſays,

Submit your ſelves to every Ordinance of Man for the Lord's ſake, whether it be to the King as Supreme;

Or unto Governours, as unto them that are ſent by him, for the Puniſhment of Evil Doers, and for the Praiſe of them that do well.

So that, you ſee, All particular Governments are arm'd, by theſe Precepts, with the Authority of Heaven; and it is God Almighty that does make their reſpective Horns to Bud, and does ſet them, One and All, as Lights upon a Hill, and as bright and burning Tapers, to guide and to direct, with Safety and Aſſurance, frail and weak Man in this ſtate of his Pilgrimage.

That ſo he may not be ſeduc'd by the Wiles and Snares of the Crafty, nor plainly overcome by the Wealth and Intereſts of the Great; But

that

that he may have a Reſort and a Place of Privilege to Appeal unto, which ought, by God's Appointment, without delay, to give Remedy to all that are Oppreſs'd.

Now all Forms of Government which do give Remedy to the Oppreſs'd, and which curb lawleſs Inſolence, and do protect the Induſtrious in their ſeveral Vocations, ought ſurely to be ſcreen'd, both by Reaſon and Religion, from the Execrable Attempts of Ambitious cruel Men, who, by Wicked Plots and Contrivances, may, at any Time endeavor to unſettle their Foundations.

And tho' perhaps ſome few Miſcarriages and ſmall Miſtakes may happen in the Beſt Governments that are; and tho' many Miſcarriages and great Miſtakes may, ſometimes, happen in thoſe Governments that are not the Beſt; yet it has always been accounted, by all civiliz'd Nations, a moſt Unjuſtifiable Thing, for private Men to take up Arms and rebel againſt ſuch Governments; and ſuch Rebels have ſeldom, very ſeldom proſper'd; but rather, on the contrary, have been brought to open Shame, for their furious Undertakings.

And thus it is in the General: God Almighty in his Providence, does cauſe, for our good, the Horn of Government to Bud, to remain full and green, and ever and anon, to ſpring out afreſh with new and lively Bloſſoms.

And thus I am arriv'd, from a due Conſideration of God's Care and Protection over Govern-

ment

ment in the General, to conſider more eſpecially God's Care and Protection over that Happy Government, which, by God's peculiar Providence, is ſettled and eſtabliſh'd in the Realms and Dominions unto which we belong.

And this Argument I do take to be a very proper Argument to diſcourſe upon at this Time, above all others, when we are here met together moſt joyfully to Commemorate the Great Bleſſings and Benefits which we all have receiv'd by Her Gracious Majeſty's Acceſſion to the Throne of Her Anceſtors.

And to ſpeak my very Thoughts, I do really conceive this Oath of God, which was made heretofore to *David*, and had it's Full Completion, in his Numerous Poſterity to the Coming of the Meſſiah,

May, more largely taken, be ſaid in ſome Meaſure (in ſome Remarkable Meaſure) to have had alſo its Completion in our Days and in our Nation, by thoſe diſtinguiſhing Favours which God Almighty has afforded us, above any other Nation under Heaven.

To apply the Particulars recounted above, in *David*'s Caſe, and to ſee, in few Words, how exactly they do Match and Parallel our Caſe, in ſeveral Eminent Reſpects.

1. And, Firſt of All, Did God Promiſe to his faithful Servant *David*, that his Horn ſhou'd bud, and that, provided they were Conſtant and Sincere in his Service, one of his Royal Line ſhou'd

ſhou'd never be wanting to ſit upon his Throne to all ſucceeding Ages?

Why now, my good Brethren, conſider what I ſay, This Holy Scripture is moſt manifeſtly, with regard to our ſelves, fulfill'd in our Ears.

Now when we come together in ſuch Religious Aſſemblies as theſe are, to rehearſe God's publick Bleſſings to us, and to return him the Tribute of Thanks and Praiſe for his unſpeakable Gifts; we uſually do begin to make our Audit of thoſe Gifts, from one ſignal Period, above the Reſt: I mean the bleſſed Reformation of Religion among us, when we were, by God's Aſſiſtance, and the unwearied Endeavours of a Virgin Queen, the Immortal *Elizabeth*, moſt wonderfully deliver'd from the long Yoke, and weary Bondage of Papal Uſurpations.

A Virgin Queen, I ſay, ſhe was, and to the great Grief of her Subjects, ſhe continued a Virgin, tho' frequently addreſs'd and importun'd by her Parliaments, to ſubmit her Royal Self to the Marriage State.

For heavy and afflicting, and moſt deſponding Fears poſſeſs'd the Hearts of *England*, that all our Glories wou'd be faded, and our Lamps quite extinguiſh'd, if ſhe did not propagate, by propagating her Species, her Light and her Glory to after Generations.

But here the honeſt *Engliſh*, tho' loyal Subjects, I own, were far from being Prophets; for behold, a *Northern Star* aroſe, immediately aroſe, after this glorious Queen retir'd, and with

chearing

chearing Beams of Life and Light refresh'd our *Sion*.

A numerous Posterity this our *British Solomon* had, and One above the Rest, who succeeded in his Throne, who had he liv'd in more early Days, as he might have been of the Lineage and the Stock, so I am sure he wou'd have been a true Resemblance of *David*.

I mean the Blessed Martyr, *Charles* the First, of immortal Memory. How Valiant in Fight! How Invincible in Argument! How Profound! How Exalted! How Divine in Contemplations!

And yet, alas! This *English* King, Great and Good, and Eminent as he was, to our Shame and his Glory, fell a publick Sacrifice to popular Rage and Tumults.

And here the Lamp of God, the Security and the Pledge of our *English* Succession, burnt clouded and dim, for many, many Years; and indeed, upon the Matter, was very near Obscurity, when the Light of *Charles*, the Royal Father, the Light of our *Israel*, was barbarously extinguish'd.

But behold the Horn of *David* budding forth afresh, and blossoming like *Aaron*'s, when the Root was dead. Tho' King *Charles* the First was extinguish'd, his Royal Son did shine; and tho' eclips'd for many Years, yet he broke forth at length, and the Kingdom also with him, in inexpressible Glory.

With *Charles* the Second, indeed these Glories began to fail, and had been fatally over-cast by an

an ever-during Dark, had not another burning Light very ſeaſonably appear'd, to our great Joy and Comfort, and diſpell'd thoſe thick Miſts, that, before his coming, had ſurrounded us.

And here again the Regal Power and Majeſty of our Kings, like the Regal Majeſty of *David*, did put themſelves afreſh forth, in the Glories of King *William*; and thoſe Glories now ſhine out, clear and bright, and with great Addition of Luſtre, in our preſent gracious Sovereign, and as we do hope and pray, will ſtill diſplay themſelves farther forward, in a Proteſtant Succeſſion, as long as Time ſhall laſt.

In a Proteſtant Succeſſion.

For this is the Security and the Pledge of God Almighty's Bleſſings and Benefits unto us, that we ſtill do retain the Faith, and the Profeſſion of his true Religion amongſt us.

And I know not what I can ſay otherwiſe in behalf of this our Nation, and to what Reaſon I can impute God's peculiar Reſidence here amongſt us, as anciently in *Sion*, were it not to this Reaſon, that, praiſed be his Name, we have excluded from our Churches, all Idolatry and Falſe-worſhip; that we ſerve not carved Images, nor delight in vain Gods, but that we adore only one God, thro' one Mediator, our Lord and Saviour *Jeſus Chriſt*.

Upon this Account, I ſay, it is, above all other Accounts, that God Almighty is ſtill pleas'd, in ſuch a remarkable Manner, to be preſent continually with her moſt Excellent Majeſty, and

to bleſs her People, and her Prieſts with ſuch convenient Plenty, and all other good Things, while the Nations all around us, are miſerably diſtreſſed with Rapine, Death and Deſolations, and at the very beſt, are conſtrain'd to eat their Bread in Tears, and to mingle their Drink with Weeping.

And this we muſt and we ought to ſay, for in due and humble Gratitude, we can ſay no leſs, and I'm ſure we may ſay it, without the leaſt Suſpicion of Flattery, or ſervile Adulations, That if any Prince upon Earth, ever did derive God's Bleſſings upon her People, from her own Sincerity and Conſtancy in the Worſhip of GOD, moſt ſurely her Majeſty does derive innumerable and unſpeakable Bleſſings upon us. Since the Piety, and the Charity, the Humility and Patience, the Self-denial and Reſignation, and other Chriſtian Virtues of this moſt Religious Queen, are ſo eminently conſpicuous, that tho' we do univerſally admire them, and wou'd declare them too, *They are more*, to uſe the Pſalmiſt's Words, *than we are able to expreſs.*

And then for her Political Virtues —— Her Inimitable Qualifications for the Government of our State, How have theſe been diſplay'd, in moſt Reſplendent Colours, to her Immortal Glory, and our laſting Good, ever ſince ſhe began to ſway the Scepter of theſe Kingdoms!

Let us humbly attend, if you pleaſe, a little, and ſeriouſly weigh within our ſelves, thoſe important Words which her Majeſty was pleas'd to

ſpeak

ſpeak from the Throne, at her Entrance upon the Government; and then let us diligently examine and compare, whether theſe Important Words have not been fulfill'd; nay, and more than fulfill'd, during the Courſe of her moſt Auſpicious Reign.

'*I am extreamly ſenſible of the Weight and* '*Difficulty it brings upon Me, but the true Con-* '*cern I have for Our Religion: For the Laws* '*and Liberties of* England: *For the Maintain-* '*ing the Succeſſion to the Crown in the Proteſtant* '*Line: And the Government in Church and* '*State, as by Law eſtabliſh'd; encourages Me in* '*this great Undertaking: Which I promiſe My* '*Self will be ſucceſsful by the Bleſſing of God,* '*and the Continuance of that Fidelity and Af-* '*fection, of which you have given Me ſo full* '*Aſſurance.*

Now Her Majeſty's Care for Religion, which is the firſt Article of this moſt gracious Speech, has been evidently declar'd by all thoſe Means and Methods, by which any Thing can be poſſibly declar'd, for which any Perſon whatſoever has a true Concernment.

By Her own moſt Illuſtrious and moſt Excellent Example, drawing us, as it were, to Good, by the Bands of Love and the Cords of a Man. By Her unwearied Endeavours, with Royal Charity and Compaſſion, to heal all our Differences, and compoſe our Diviſions in Religious Matters.

By Her large and unexampled Bounty to the poorer Clergy, bearing up their Spirits, and ſupporting their Indigence, againſt the Inſolence of the Rich and Proud, in the ſerving of their Cures. By promoting great and good Men, of the moſt Eminent Character for Learning and Morals, to the moſt eminent Dignities. In one Word, by almoſt numberleſs other Inſtances.

Moreover, for the true and real Concern, that Her Majeſty has had to the Laws and Liberties of *England*. I do here openly appeal to the good Laws that have been made ſince Her happy Inauguration. It cannot be expected, in this ſhort Diſcourſe, that I ſhou'd recite many of them. But it will be a ſingular Pleaſure to me, and to you, to recite one, which I am ſure is a very publick Good, and ſo ought to be receiv'd by all impartial Men, with a very publick Satisfaction.

The Bill, I mean, is the Bill which ſoon paſs'd into an Act for the more compleat Union of *England* and *Scotland*. A Work this which had been forming for an whole Age before, and which never cou'd be brought to take its due Effect, untill Her Majeſty was pleas'd to put Her Sacred Hands unto it; and then it ſprang forth in its full Maturity, almoſt in an Inſtant; and what was before attempted in vain, for almoſt an hundred Years, and what was, even now, thought almoſt inſuperable, by very wiſe Men among us, was, by the indefatigable Zeal of Her moſt Excellent Majeſty, and the extra-

ordinary

ordinary Conduct of Brave and Worthy Spirits, of both Nations, brought very near Perfection in leſs than Six Months.

By this Happy Act of Union, *Ephraim* ſhall now no longer Envy *Judah*, nor *Judah* any more Vex *Ephraim*. No more Contentions ſhall be hence-forward upon our Borders, to the ruining many Families, and deſtroying many Lives. But the only Contention now ſhall be, who ſhall ſerve moſt Faithfully their moſt Indulgent Parent, who diſcovers Herſelf to be the true Nurſing Mother, in that contrary to the Diſpoſition of Her falſly ſo call'd, before the Wiſe King *Solomon*, ſhe ſtrenuouſly refuſes to have the Child Divided.

Long may this Glorious Queen live to ſee the bleſſed Fruit of all Her earneſt Cares, and moſt ſucceſsful Undertakings for the Good and laſting Intereſt of this United Iſle of *Great-Britain*, and all other Her Dominions. But ſince now we begin to feel and find, as well from other Reaſons, as from this Moſt Eſpecially the Removal God has made of the Royal Partner of Her Bed, from this Kingdom to his Own; that our Royal Queen Herſelf, muſt one Day alſo be tranſlated thither; May that be, if it ſhall pleaſe Almighty God, not before Her Majeſty has as much exceeded in Years, as well as Glory, the moſt Fortunate and Renown'd of all Her Royal Predeceſſors.

And when we ſhall be Unworthy, thro' our manifold Sins, to Enjoy any farther the moſt Compleat

Compleat and moſt Deſirable and moſt Diſtinguiſhing Bleſſing of Her Majeſty's glorious Reign; Yet our Humble Hope is that the Horn of our Government ſhall ſtill bud out afreſh, that one Royal Stem ſhall deliver the *Britiſh* Lamp to Another Royal Stem, Bright and Clear, according to the Order of the Proteſtant Succeſſion.

As for our Enemies, if we have any ſuch, within our Selves, and Their ſettled Averſion to our Gracious Queen and Her Government, does proceed from Their Conſcience, if they are Quiet, and Peaceable, and of Prudent Behaviour, we ought to demean our Selves moſt Affectionately unto Them, and, ſince Their Conſcience is Erroneous, to Pray for Their Convictions. But,

For our Enemies, within our Selves, if there be any ſuch, who are ſo out of Malice, who are Men of Deſperate Fortunes, and who endeavour, by Secret Treachery or Open Violence, to ſubvert the Comely Frame of this our Ancient Liberty and Conſtitution of Government, I leave Them to our Governors to be Clothed here at Home, with that Infamy and Shame, and deſerved Deſtruction, with which our Enemies, by the Conduct of our Incomparable General, have been Cloth'd Abroad.

But I forbear. Our Moſt Glorious Queen deſires not Her Enemies Deſtruction, but Their happy Converſions. And that this Long and Chargeable War may End in an Honourable and a Durable Peace, to the Glory of God, the

Good

Good of his Church, the Safety, Honour and and Welfare of our Sovereign and Her Kingdoms: That so by this Means, the Most Divine of all Others, the Most Inveterate of our Enemies may become Faithful Subjects to the Best of Queens, and heartily pray that upon Her Royal Head the Crown may Flourish.

Which God of his Infinite Mercy grant, &c.

FINIS.

SERMONS lately Publiſhed.

THE Caſe of King *Charles* before the Regicides at *Weſtminſter* Parallel to St. *Paul*'s before *Felix* at *Cæſarea*. In a Sermon Preached at *Gamlingay* in *Cambridgeſhire*, on *Tueſday* Jan. 30. 1710. being the Anniverſary Faſt for the Martyrdom of King *Charles* the Firſt. By *John Jenings*, M. A. Vicar of *Gamlingay* and *Great-Granſden*, and late Fellow of *Clare-Hall* in *Cambridge*.

A Sermon preach'd before the Right Honourable the Lord Mayor and Court of Aldermen, and the Citizens of *London*, in the Cathedral Church of St. *Paul*, January *the* 30th, 1710. By *Samuel Bradford*, D. D. Rector of St. *Mary le Bow*, and Chaplain in Ordinary to Her Majeſty.

An Exhortation to Purity and Peace; A Sermon preached in the Pariſh Church of St. *Mary le Bow*, on *Sunday* March 26. 1710.

A Diſcourſe of Baptiſmal and Spiritual Regeneration. Both by *Samuel Bradford*, D. D.

A Sermon preached before the Right Honourable Sir *Gilbert Heathcote* Kt. Lord Mayor, the Aldermen and Citizens of *London*, on *Tueſday* Novemb. 7. 1710. being the Day appointed by Her Majeſty's Royal Proclamation for a Publick Thankſgiving; By *Richard Chambre*, M. A.

The True Notion of Moderation; In a Sermon preach'd in the Pariſh Church of St. *James* in *Briſtol*, Oct. 1. 1710. By *Benjamin Bayly*, M. A. Rector of St. *James* in *Briſtol*.

A Sermon preach'd to the Societies for Reformation of Manners at St. *Mary le Bow*, on *Monday* Decemb. 26. 1709. By *Peter Newcome*, M. A. Vicar of *Hackney* near *London*; Publiſhed at their Requeſt.

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All Printed for *John Wyat* at the *Roſe* in St. *Paul*'s *Church-yard*.

Shortly will be Publiſhed,

Tractatus de Peccato Originali. Autore Dr Whitby, *S. T. P.*

An Eſſay concerning the Nature and Guilt of Lying. By *Charles Brent*, M. A. Rector of *Chriſt-Church* and St. *Werburg* in *Briſtol*. The Second Edition.